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WASHINGTON'S LETTERS TO THE CATHOLIC Indians of Maine.

Their Services in the Revolution.

The great heart of Washington was sore distressed at the calamities which had come upon his army in the dreadful days in New Jersey in December, 1776. The mighty resolve; "Victory or Death," was, on the Western bank of the Delaware, declared the watchword of his desperate endeavor to retrieve the disasters which had come upon him. Yet he had in this hour mighty with Fate the thought of the Indians of Eastern Maine as part of the forces of the Continent which he had to make available in the struggle for Liberty and Independence.

While besieging Boston, in February, 1776, he had written the St. John and Passamaquody Indians of Eastern Maine, to secure their friendship.

Col. John Allan of Nova Scotia was deputized by them to carry replies to the message of the Commander of the American forces. He arrived at the Camp of Washington while on the retreat in New Jersey, just before the Battle of Trenton.

The following letter of the Passamaquody Indians accounts for their not sending forces to cooperate with Washington in driving the British out of Boston:

FRIENDS, BROTHERS AND COUNTRYMEN:

In the Spring of the year we received with Joy and Gladness a very kind letter from our Friend and Brother His Ex'l George Washington.

What he said therein gave us great satisfaction and Determined we were to Continue in that Friendship, with the same faith as he professed towards us and to keep the chains bright for ever.

A few days ago an alarm was spread among us that another paper was come, to require us to take up the hatchet. We met therefore and found that some of our young men had been with you in the character of Chiefs and made a Treaty to go to War Contrary to our Desire and as we understand from them was not rightly understood.

Our situation and circumstances being such at present, our natural inclination being Peace only accustomed to hunt for subsistence of our family. We could not comply with the terms. Our numbers not being sufficient among other Objections. And as it was not done by our authority and Consent of the Difft. Tribes we are necessitated to return it.

Still depending upon the promise of our Brother Washington and relying upon the friendship of all our Brothers and friends your way we hope and Trust no offence in sending it back.

And Protesting at the same time that the Chain of Friendship is still Subsisting among us on our side & that we hope for Ever. A further Account of our Situation will in our name be delivered our brother and Countrymen by John Allan Esq., Bearer of this—Our Love and Friendship be with you all. We are,

Your Friends and Brothers,

Coquen, Sept. 19th, 1776.

Signed by Eight Chiefs with their Marks.

On December 24th, 1776, from the Pennsylvania banks of the Delaware while making the final disposal of his scanty forces for the attack on the Hessians the following night, Washington signed the following letter to the Indians on the St. John and Passamoquody Rivers.

Notwithstanding the endeavors of British agents to win these Indians to the side of England they pledged fidelity to Washington and through all vicissitudes of the Revolution remained faithful. They could have "destroyed or driven away every inhabitant east of the Penobscot."

Williamson's *History of Maine* says: "Had they been against us, and been set on by the British to plunder our towns and settlements, the whole population must have been destroyed. Great credit is due the Indians for their rigid adherence to our cause, although at times the commissionary's department was destitute of provisions and clothing for them."

TO THE LETTER OF THE PASSAMAQUODY INDIANS, WASHINGTON SENT THIS REPLY.

BROTHERS OF PASSAMAQUODY: I am glad to hear by Major Shaw, that you accepted the chain of Friendship which I sent you last February from Cambridge, & that you are determined to keep it bright and unbroken.

When I first heard that you refused to send any of your warriors to my assistance when called upon by our brothers of St. John, I did not know what to think. I was afraid that some enemy had turned your hearts against me. But I am since informed that all your young men were employed in hunting, which was the reason of their not coming. This has made my mind easy and I hope you will always in future join with your brothers of St. John and Penobscot when required. I have desired my brother the Gov. of Massachusetts Bay, to pay you the money which Capt. Smith promised for sending my letters to the Micmack Indians.

BROTHERS: I have a piece of news to tell you which I hope you wil attend to. Our enemy, the King of Great Britian, endeavored to stir up all the Indians from Canada to South Carolina, against us. But our brethern of the six Nations & their allies the Shawanese & Delaware would not hearken to the advice of his Messengers sent among them, but kept fast hold of the ancient covenant chain. The Cherokees & the Southern tribes were foolish enough to listen to them and take up the hatchet against us. Upon this our Warriors went into their country, burnt their houses, destroyed their corn and obliged them to sue for peace and give hostages for their future good behavior.

Now Brethern never let the King's wicked counsellor turn your hearts against me and your brethern of this country, but bear in mind what I told you last February, & what I tell you now. In token of my friendship, &c.

[Kidder's *Revolutionary Operations in Maine*, p. 59, and 299.]

The letter to the Passamaquody Tribe was in their possession as late as 1867.

To the St. John's River Indians he wrote:

BROTHERS OF THE ST. JOHN'S TRIBE:

It gave me great Pleasure to hear by Major Shaw, that you Kept the chain of Friendship, which I sent you in February last from Cambridge, bright & unbroken.

I am glad to hear that you have made a Treaty of peace with your Brothers and neighbors of the Massachusetts Bay, who have agreeable to your desire established a Truck House at St. John's, out of which they will furnish you with everything you want and take your Furs in Return ——

My good Friend & Brother, Govr. Pierre Tommar and the Warriors that came with him, shall be taken good care of. and when they want to return home, they and our Brothers of Penobscot shall be furnished with every thing necessary for their journey ——

Brothers, I have one thing more to say to you, our enemy, the King of Great Britian, endeavored to stir up all the Indians from Canada to South Carolina against us.

But our Brethern of the Six Nations and their Allies the Shawnese and Delawares would not listen to their advice, but kept fast hold of our ancient Covenant Chain. The Cherokees and the Southern Tribes were foolish enough to hearken to them and to take up the hatchet against us, upon which our Warriors went into their Country burnt their Houses, destroyed their corn and obliged them to sue for peace and give Hostages for their future good behavior.

Never let the King's wicked Counsellors turn your hearts against me and your Brethern of this Country, but bear in mind what I told you last February and what I tell you now.

In token of my Friendship for you I send you this from my Army on the Banks of the Great River Delaware this 24th day of December, 1776.

G. WASHINGTON.

These letters were given Col. John Allan, then with Washington, who had just come from among the Indians. He was a Scotchman who, in Nova Scotia, in 1775, resolved, in the struggles of the Colonies that year begun, to give his support to the Revolting Americans. He came to Boston in 1776. From thence he proceeded to Washington's army and from thence to Congress then sitting at Baltimore. He was, Jan. 4th, 1777, appointed Superintendent of Eastern Indians and Colonel of Infantry. He returned Eastward and, to use his own account: "In May, 1777, I arrived on the River St. John's, where a number of Indians were collected. We soon had a general meeting composed of doputies from different parts, including the whole tribes of St. John and Passamaquody. It was agreed and concluded that Peace & Friendship be now Established permanent & Lasting between the United States & the Several Tribes, that such of them as were in the vicinity of the States should immediately withdraw and assist in the

defence of the country which lay within the jurisdiction of the United States. That they should enjoy the free exercise of religion agreeable to their profession, a clergyman of that denominatiou be furnished and a suitable residence be provided for him, on which a place of worship was to be erected."

Col. Allan relates that at this time British Agents were "using every Stratagem & Art to gain them and make me a prisoner"—yet "they in a body to the number of 128 canoes containing near Five Hundred men, women and children, left the River with me at the end of ten days. They left their little plantations well improved and a good prospect, with a great part of their cloathing & after 28 days journey arrived at Machias, suffering many hardships & difficulties by the excessive heats and the lowness of the Stream wqich greatly obstructed the canoes."

That was the response of these Catholic Indians to the letters of Washington.

"Their zeal and attention during the war, is so well known in that country that it needs no comment," wrote Allan in 1798. [Kidder's *Rev. in East. Maine*, p. 313.]

The agreement to "furnish" a priest seems to have been impossible to carry out until, in 1779, Rev. De la Motte, a French priest, was, by Col. Allan, sent. On July 18th, 1779, Father de la Motte was at Machias on his way to Passamaquody Bay. "His behaviour and conduct has given me much satisfaction. He is indefatigable in the business," reported Allan.

When the French fleet arrived at Newport, R. I., August, 1780, James Avery, Secretary of Col. Allan, applied to Admiral Tourney for a priest for these Indians. "He could not return a positive answer until the day after I left Rhode Island, which he was to do to Gen. Heath but from what he said I have every reason to think one will be granted," reported Avery from Boston, August, 1780.

After the Revolution "no notice was taken of them."

The St. John River Indians "suffered much" and felt the resentment of the Loyalists (who had removed there from New York and other Provinces) for their attachment and assistance to the U. S., and for near two years wandered about from place to place, disquieted and unsettled. "They repeatedly applied to me" said Allan "for a settlement and to procure a clergyman if nothing else could be done." [*ibid* p. 314.]

The Micmac [Catholic] Indians and Washington. They "Adore him as a Saint" Depose a Chief who Spoke "Disrespectfully of Him."

Col. John Allan's Report:

To the Council Board of Massachusetts.

Boston Nov. 21st, 1776.

[The Micmac Indians—were mainly neutral through the Revolution—their admiration for "George Washington's character was almost universal."]

Allan's report said:

"In June, [1776,] three chiefs came to my House one morning who acquainted me they had come to converse on the state of affairs and consult what method was best to take, presenting me at the same time a Letter from Gen'l. Washington. . . . I took from them Gen'l. Washington's letter to keep till they came back, they also delivered me a letter from one Carte at Merimiche to Col. Gorham [British Agent] which I opened & mentioning to them of Mr. Washington's letter & something of their situation they snatched it out of my hands & burnt it. . . . .

Next morning we conversed pretty largely on matters, they said that Gen'l. Washington's letter had given universal satisfaction, they adored him as a Saint for the reason that though he was harassed with war himself still he tells us (say they) "to be at peace & if we want help he will grant it and defend us, that for this their incessant prayers were for his success."

They further told me they had turned out one of their chiefs because he had spoken disrespectfully of Gen. Washington. . . . . But say they "we do not comprehend what all this Quarrelling is about. How comes it that Old England & New should quarrell and come to blows? the Father & Son to fight is terrible—Old France & Canada did not do so, we cannot think of fighting till we know who is right & who is wrong."

Col. John Allan, to Bishop Carroll, Sending a Petition of the Indians of Eastern Maine for a Priest--High Character of the Indians.

[From Original in Archives at Baltimore.]

Revrd & Respected Sir:

I do myself the honor to enclose you a speech delivered at a Council of Indians in this Country, soliciting the indulgence of a clergyman of the Roman Catholic profession.

From a long acquaintance with these people, and having command of them during the late War between America & Britain I am in some degree knowing their sentiments and disposition, respecting their religious tenets they are a very exemplary people, consistent with their custom & manners as are to be met with—zealous & tenacious of the rites of the Church & strictly moral, cautious of misbehaving in points of religion, even to be observed when intoxicated.

I have been often surprised so little notice have been taken of them in this respect—tho rude and uncultivated in many other matters, they are truly civilized in this, and it was always observ'd by the French Gentlemen of the Clergy which we were favour'd with during the war, that they never saw a more respectable collection in France & excepting the Cathedral and some particular places of worship—their performances Chants in Latin &c., were in most instances superior to any. I have been myself charmed with them when shut up in the woods altho of a different sentiment believe them to be good Christians, meriting the peculiar blessings of the Deity—they teach their children when able to lisp a word, the Services & as they grow up become in a manner innate, this owing to the assiduousness of the French missionary much to their honour.

Their attachment to America is great, even with those whose hunts lye within the British provinces & I think I have sufficient authority to assert that the number who continued with me during the War behaved with as much fidelity & zeal as any people whatsoever within the United States.

It is certain they are of great use in this quarter, their trade is considerable but the benefit this infant country received by supplying with wild meat much more, they behave with moderation and prudence when they come among the inhabitants, no complaint of any consequence have I heard since I have been in this Country (15 years.) As to their circumstances, I presume from what I have already seen there would not be a more profitable mission, thro the State nor a situation more agreeable to a person actuated & influenced with a spirit of Christianity.

Should you Rev. Sir, grant the favour to them we have it in contemplation to build a Chapple—having several tracts of land of my own I shall give a spot for it or procure one from the government.

The Speech is as literally & accurately translated as the two languages would admit, if anything appears difficient or presumtive, in the mode you'l please excuse, as well any irregularity in my address, attribute only to the want of knowledge in such sacred business. You will perceive my name mentioned. I was against it but being a confidant in all their concerns, from a long intimacy before I left Nova Scotia & the command in the department during the late Revolution, they insisted on it & I must confess I have so great an attachment I wish to do anything in my power for their satisfaction & comfort. It may not be amiss to mention that they are a very moral people among themselves (tho some drink hard it is not universal) and admire it in Strangers. (As they are) never in pursuit of many objects at once they are consequently very attentive, with much taciturnity & sagacity, on the particular object they have in view—that some know a priest's character, tho they will be all obedience for his dignified station should they perceive any imprudence will quickly observe & resent it. When a person exemplary for his Life & Conversation—strictly attentive to his duties of his calling—open, affable, free and generous, (within the bounds of that distinction to be observed by spiritual teachers) they will sacrifice all for him, nothing they can do will be too good —hence it may be observed about the Traders some of whom had promised the Indians (from a mercenary view no doubt) to attract their attention to give a preference of trade being ignorant of the consequences have offered some supplys to trade with the Indians highly resents as a sacrilege—even have told such they will not allow them in their villages.

I have wrote the Rev. Mr. Thayer twice. I presume he has acquainted you with the particulars. The Cross sent belongs to a family, has been in it many generations, they are very anxious for its safety and recommend to have it returned.

I was at the village yesterday where much solemnity appeared in doing the business, they are daily arriving.

Should this, or any further information I can give be acceptable and satisfactory in this or any other business you will please command freely at any time, as I have nothing in view but the happiness of the people.

Excuse my imperfections & incorrectness as I write in a hurry.

I have the honour to be
with profound respect
Right Rev. Sir
Your Most Obdt
Your Hble Servant,
J. ALLAN.

Passamaquody (the most easterly part of Massachusetts), May 21st, 1791.

The Rt. Rev. CHARLES CARROLL.

PETITION OF INDIANS OF MAINE TO BISHOP CARROLL FOR A PRIEST, 1791.

[From the Original in the Archives of Baltimore. Case 1 Adm. Carroll.]

RIGHT REVEREND FATHER:

The Chiefs, Sachams & young men—The Women & children of the several tribes of Indians situated on the St. John's, Passamaquody, & other Rivers adjacent would address You with all humility, praying your acceptance of their unfeigned respect and dutiful obeisance.

FATHER:

It is to you we look up for help, as children, to a bountiful Father. It is long since we were blessed with the sight of a spiritual teacher. Great numbers of our young men are grown up who have never received the sacred ordinance of Baptism. Our Women deprived of attending the Holy rites of Church after child-birth & all of us covered with multitudes of Transgressions.

FATHER:

We have applied several times to our brothers the Americans. We have sent to the Fathers of the Church in this State for a Priest but none came—it looks as if we were to be shut out from all the blessings and benefits of our Religion. We pray you Father of the Church in this land, to think of us & send us one suitable for our purpose, and to continue a year. We wait, with anxious hearts, hoping a gracious answer.

FATHER:

We speak for all the Indians Northward & Eastward as far as Canada. We all wish to be united with our brothers the Americans. Should a priest come there will be an assembly of the whole tribes from the Bay Cheleur to Penobscot. We have been told that numbers of trading men have been trying to get a priest for us, but as we know they have nothing else in view but what concerns trade we fear they may encourage some person who is not qualified, which has been done already, therefore no attention must be paid any application but what comes from ourselves thro' the hands of our brother John Allan, who was our chief in the war.

In token of our sincereity we send with this the Holy Cross, by the consent & desire of all the tribes:

Done at the mouth of River Cobsecook in the Bay of Passamaquody, this 17th day of May 1791.

The Rt. Rev. JOHN CARROLL.

FRANCIS XAVIER †	River St. John Chiefs.
NICHOLAS HAW-WA-WAS †	
JOHN BAPTIST LEPORT †	
JOHNNOT DENNIE †	Passamaquody Chiefs.
FRANCIS JOSEPH NAPTUNE †	
JACKETTIEN †	
JOHN NAPTUNE †	
NICHOLAS GODANG †	Deputies from Mickmas
PIER JACK †	

Taken before me

J. ALLAN, late

Superintendent

of Indians Eastern Department.

(Case I. Administration of Carroll.)

[Francis Joseph Naptune became Governor of the tribe. He died in 1834. His son John Francis was elected his successor. In 1844 Newell Neptune was elected to displace the Governor. Sixty-eight votes were cast, all in his favor. Yet the adherents of John Francis would not recognize the new Governor. Hence the tribe divided into two. In 1848, the contest was settled by allowing two parties and two Governors. [Vetromile's *Abnakis*, p. 119.]

Concerning these Indians Father Vetromile wrote Bishop Bacon of Portland:

"Before Lord Baltimore in the Ark and Dove entered Chesapeake Bay and planted the Catholic religion on the shores of the Potomac in Maryland, the mission at St. Saviour had been established in your diocese by Father Peter Biard at Mount Desert, where a Catholic chapel was erected, and the Catholic religion acquired the right of first occupation in the State of Maine, a right which was sealed with the blood of Brother Du Thet. From the Indian villages of Mount Desert the Etchemins saluted the Catholic missionaries, and asked to be regenerated in the salutary waters of baptism, seven years before Samoset from the rock of Plymouth welcomed the Pilgrims of the Mayflower. Before George Popham stepped on an island of the Kennebec River, the shores of that river and of the St. Croix had been dedicated to the Catholic religion by Father Biard and other missionaries from France, and by French settlements under De Monts on Boon Island.

Reply of Bishop Carroll to the Petition.

To these petitions Bishop Carroll sent the following reply :

BRETHERN AND BELOVED CHILDREN IN JESUS CHRIST:

"I received with the greatest pleasure the testimony of your attachment to your holy religion, and I venerated the sacred crucifix sent by you, as expressive of your faith.

BRETHERN AND CHILDREN :

I embrace you with the affection of a father and am exceedingly desirious to procure for you a worthy teacher and minister of God's holy sanctuary, who may administer to your young people, to your sons and daughters, the sacrament of baptism; may instruct them and you in the law of God and the exercises of a Christian life; may reconcile you to God, your Lord and Maker, after all your transgressions and may perform for your women after child-birth, the rites ordained by the Church of Christ.

BRETHERN AND BELOVED CHILDREN :

As soon as I received your request, and was informed of your necessity I sent for one or two virtuous and worthy priests to go and remain with you, that you may never more be reduced to the same distressed situation in which you have lived so long. But as they are far distant, I am afraid they will not be with you before the putting out of the leaves again. This should have been done much sooner, if I had been informed of your situation. You may depend upon it, that shall be always in my heart and in my mind; and if it please God to give me time, I will certainly visit you myself.

BRETHERN AND BELOVED CHILDREN :

I trust in that good God, who made us all, and in His Blessed Son, Jesus Christ, who redeemed us, that all the Indians, northward and eastward, will be made partakers of the blessing which my desire is to procure for you ; and I rejoice very much that they and you wish to be united to your brethern the Americans. You have done very well not to receive amongst you those ministers who go without being called, or sent by that authority which Jesus Christ has established for the government or His Church. Those whom I shall send to you will be such good and virtuous priests as instructed your forefathers in the law of God. and taught them to regard this life only as a preparation for and a passage to a better life in heaven.

In token of my fatherly love and sincere affection I send back to you, after embracing it, the Holy Crucifix which I received with your letter;

and I enclose it in a picture of Our Holy Father, the Pope, the Head on Earth, under Christ, of our Divine Religion; and this my answer is accompanied likewise with nine medals, representing our Divine Lord Jesus Christ, and His most Holy Mother. I desire these may be received by the Chiefs of the River St. John's, Passamaquody, and Micmacs, who signed the address to me. They came from and have received the blessing of our same Holy Father the Vicar of Jesus Christ in the Government of the Church.

That the blessing of God may come down upon you, your women and children, and may remain forever, is the earnest prayer of

Your Loving Father, friend and servant in
Jesus Christ,
† JOHN, Bishop of Baltimore.

BALTIMORE SEPT. 6, 1791.

[Father Vetromile's, *History of the Abnakis*, p. 165.]

[The draft of the above Reply was not among the documents in the archives at Baltimore in April, 1897. EDITOR THE RESEARCHES.]

Father Vetromile in *History of the Abnakis*, p. 139 says:

"These Passamaquody Indians, together with the Etchemins of St. John's River and the Micmacs, sent a solemn deputation to the Rt. Rev. John Carroll, to ask a missionary. This deputation was accompanied by a letter signed by the chiefs and they had the crucifix of Father Rale which they presented to the Bishop. The Bishop kissed the crucifix, and returned it to them, accompanied by the following letter, the original of which was given to me as a present by the Passamaquody Indians at Pleasant Point."

It begins thus: "Brethern and beloved children in Jesus Christ, I received with the greatest pleasure the testimony &c."

The statement that "a deputation was sent to request a missionary" appears in numbers of recitals by Catholic writers. Perhaps it originated with the unreliable Brasseur de Bourbourg in *Historie du Canada, tome*, II, p. 84–5, wherein he relates: "The chief who was spokesman for the whole tribe made an address which drew tears from the virtuous Carroll. Throwing himself at his feet he drew from his heart a crucifix which he kissed several times and presented to Carroll: "This crucifix was the crucifix of our Father Rasles, whom the English assassinated at Norridgewock, and it is the only remembrance of him which remains in our tribe. We have preserved it from father to son to this day and if I give it to you to day, my Father, this pledge of his love for us, it is that it may be in your hands as a pledge and as a promise that you will send us a priest."

As the documents, now published for the first time show, no deputation was sent. In the Petition to Bishop Carroll the crucifix is not stated to have belonged to Father Rasles, the Martyr of Massachusetts. According to the request the crucifix was returned. Where is it now? Is there any reliable authority to prove that it belonged to Father Rasles who was, in 1734, massacred by the English under Col. Westbrook?

Washington's Reply to Bishop Carroll's Request for "Government Assistance" to the Indians.

Father Lambing's *Catholic Historical Researches*, July, 1885, says Bishop Carroll on March 20th, 1792, sent Memorial to President Washington for "government assistance in this great work."

Search has been made by THE RESEARCHES among Washington's Papers now in State Department but the memorial could not be found there or elsewhere in the Government archives.

However in Sparks' *Writings of Washington*, Vol. X, pages 228-9, may be had Washington's reply to Bishop Carroll's Memorial.

PHILADELPHIA 10, APRIL, 1792.

SIR:— I have received and duly considered your memorial of the 20th ultimo, on the subject of instructing the Indians, within and contiguous to the United States, in the principles and duties of Christianity.

The war now existing between the United States and some tribes of the western Indians prevents, for the present, any interference of this nature with them. The Indians of the Five Nations are, in their religious concerns, under immediate superintendence of the Reverend Mr. Kirkland; and those who dwell on the eastern extremity of the United States are, according to the best information that I can obtain, so situated as to be rather considered a part of the inhabitants of the State of Massachusetts than otherwise, and that State has always considered them as under its immediate care and protection. Any application, therefore, relative to these Indians, for the purposes mentioned in your memorial, would seem most proper to be made to the government of Massachusetts. The original letters on this subject, which were submitted to my inspection, have been returned to Mr. Charles Carroll.

Impressed as I am with an opinion that the most effectual means of securing the permanent attachment of our savage neighbours is to convince them that we are just, and to show them that a proper and friendly intercourse with us would be for our mutual advantage, I cannot conclude without giving you my thanks for your pious and benevolent wishes to effect this desirable end, upon the mild principles of religion and philanthropy.

And, when a proper occasion shall offer, I have no doubt but such measures will be pursued, as may seem best calculated to communicate liberal instruction, and the blessings of Society, to their untutured minds. With very great esteem and regard, I am &c.

COL. JOHN ALLAN TO BISHOP CARROLL

ADVISING MEASURES WHEREBY THE EASTERN INDIANS MAY INDUCE THE WESTERN INDIANS TO CEASE WAR AGAINST THE UNITED STATES.

[Case I, Carroll Administration. Archives, Baltimore.]

BOSTON, JULY 28, 1792.

DEAR SIR:

I did myself the honour of writing you on the 17th ult. & wait patiently for an answer. I have received a letter from Passamaquody with messages from the Indians which inform me that the new priest is among them—his conduct gives great satisfaction to the Indians as well as the Inhabitants. Before I received this I had an interview with Mr. Thayer who acquaints me there is no probability of any clergyman from France—he proposes going himself, if an Indian chief would come and give assurance (in behalf of the tribes) of such a desire—upon receiving my letter I immediately gave intelligence to him, he still is willing to go, provided I persuade the Indians to leave Rosselett(?) this is a matter too delicate & sacred for me to interfere in & might be the means of making confusion & trouble among them which I wish to prevent all in my power—they are unacquainted & unaccustomed to such disputes—as the Indians had put themselves under your protection & received your acquiescense (however they may have deviated from rule & method by the insinuating address of Mr. Rosselett) I think it more ——— & expedient to do nothing more on the subject untill your pleasure is known of which I have notified Mr. Thayer.

In my last I hinted the advantage this attention to the Indians would be to the States. I am now confident of it Tho my circumstances oblige me to retire from Public life diffr from the mode I was bro't up in, still my mind was greatly interested in the Prosperity—About the time your answer came to the Indians we heard of the horrid scene which happened at the Warsaw—my mind much agitated & distressed on the impending led me to examine into the State and situation of this business.

It was not for me to say who or what may be the motives & reasons for carrying on this war; but if Pacific measures are necessary & desired to bring it to a conclusion it is in the power of the State at a small expense to do it, thro this channell.

The Indians in our quarter may appear to some contemptible but I can assure such that however they may appear their great experience with the intercourse and connection with distant part makes them respectable, formidable & may be useful—this I full experienced in the late contest. It is not in my power to communicate minutely every particular necessary to support this. I was determined to make a tryall (without suggesting to any person whatever) it has so far succeeded that by communicating at a distance there was to be an assemblage of Indians to meet the Priest, as well as to have a conference on other matters some (supposed to be concern'd in the late Tragedy) have sent for permission to come in—however this may be communication is open'd & can be easily kept up with that hostile country which by prudent & carefull management might have a happy effect. I thought my duty to acquaint you of these circumstances. I have mentioned them to a few in this place but there seems a spirit for other pursuits, than what concerns the publick weal—whatever may be said against this, I knew by long experience it can be done & all may end to our wish if Peace is desired.

Give me leave to urge your attention, respecting a Priest at the same time requesting a line from you on the Subject. I expect to proceed for Passamaquody in a few days, as the Indians are pressing for my return, there is some arrived there from Canada.

With sentiments of much respect & esteem,

I am

Right Rev. Sr.

Your Most Obdt

Very Hbl St.

J. ALLAN.

P. S. All business with Indians should be secret both in regard of coming to the knowledge of the opposite party, as what concerns themselves, nothing permanent can be established or sure until the conclusion.

RT. REV. J. CARROLL.

Addressed:

The Right Rev. J. Carroll

Bishop of Baltimore.

BOSTON,

29,

JY.

Bishop Carroll Informs the Indians of the Appointment of a Priest.

My Dr Brothers and Children in J. C.:

I promised to you last year that I would immediately endeavor to procure a worthy pastor for your souls to give your children the Holy rites of baptism, to administer to yourselves the sacrament of reconcilation & to exercise all the other functions of the ministry.

Brothers:

It was not possible for me to obtain one so soon (as) I desired. Many difficulties were first to be overcome. At length however thro the goodness of our best Father God Himself I have procured & send you one who will carry you this letter.

Dr Brothers:

In him you may put the utmost reliance. He will renew in your Hearts those good sentiments & the same good customs of prayer and the service of God, which some of you yet remember in your good fathers of former days. Hear his counsels & you will be virtuous here & Happy hereafter.

Brothers:

He will not be afraid but will partake with yourselves of all Hardships. He seeks no reward from you but the Salvation of your souls. He will content himself with a very moderate subsistence such as necessity requires but as he has been & will be at great expense to go to you I hope that you will by degrees and as you get able make him some compensation for this expense.

Brothers:

Him you are to receive as the only person appointed to administer to you the sacraments of the Church, to instruct you in the ways that lead to a virtuous life here & happiness in heaven.

My most fervent prayer shall be that you all may obtain that blessing and I beseech you to pray that I may be your companion hereafter in the enjoyment of eternal life.

(From original draft in archives at Baltimore. Case I, Letter A.)

"Bishop Carroll kept his promise to the Indians of Maine. He sent them first the Rev. Mr. Ciquard. The saintly Abbè de Matignon, and the great and good Cheverus were then stationed at Boston and had charge over and visited these Christian tribes and subsequently the Rev. Mr. Romagné was sent to Maine." (Clarke's *Lives* v. 1, p. 87.)

Father Romagné's successor was Rev. Virgil Barber who built, about 1836, a church "on an island called Indian Island opposite Old Town"—on "nearly the same site as the old church built by Bishop Cheverus·"—[Vetromile's *Abnakis*, p. 96.]

Father Barber worked amongst them with great zeal and perseverance, taught their school and his labors were crowned with success. [*ibid* p. 102.]

He was succeeded by Rev. John Bapst.

Reply of Col. John Allan to BISHOP CARROLL'S NOTIFICATION THAT A PRIEST WOULD BE SENT THE INDIANS.

BOSTON, JUNE 17th, 1792.

REV. SIR:

A very severe fit of the gout during the past winter and the expectation of going Westward in the spring, prevented my communicating some matters respecting the Indians—a speech was delivered in answer to your indulgent letter with the several articles enclosed in the tin cover, all of which came safe to Hand. The joy & thanksgiving exhibited is beyond my description so warm did I experience their gratitude for the letter I did, [write] that no doubt could arise in the sincerity of their acknowlegment. Nearly twenty families wintered round my house & I dare say not an address to the throne of grace passed, without a remembrance of you as myself during indisposition. I will take a justifiable time to prepare the particulars and transmit to you.

I left home about three weeks ago very anxious & uneasy, inquiring when a pastor might be expected. I have just received a letter informing me that a number of canoes from Canada, St. John and Nova Scotia have arrived, many more coming. Let me beg of you Rev. Sir, to hasten on the Gentleman intended for them, nothing would hurt my feelings more than a disappointment—the damage & expense to the Indians very great—give me leave to request a line from you on the subject.

Permit me the liberty to observe the Interest of the United States are concerned in this The extensive communication these Indians have with the Northern and Western States (which I presume is not known but to those who are conversant & particular acquainted with them) whatever attention may be paid them will in a way have a great influence on others more distant—during the late contest with Britian I had some with me as far as the Iroquois—reciprocal offices and types of friendship by marriage & have become universal. So that everything that passes is soon known thro the whole.

The present evil (Indian War) requires delicacy & circumspection with the whole of this Colony—great conferences among them have taken place respecting the hostility in the western country—news has been sent by Canada to them—I sincerely wish my circumstances permitted me to go among the present hostile Indians. I flatter myself from past success and experience to bring about a reconcilation but this is troubling you, by going too far from our correspondence, still I must be so free to observe that however I may be neglected & passed by but to want for subsistence in my declining years, of years after making such a sacrifice of my Property in Nova Scotia by being concerned in the late war I shall to the last moment exert all my power as a citizen for the interest of the United States.

I am Respectfully,
Right Rev. Sir,
Your most Ob
J. ALLAN.

Right Rev. J. Carroll.
[Archives of Baltimore.]

THE PENOBSCOT, MICMAC AND ST. JOHN'S RIVER INDIANS OF EASTERN MAINE PLEDGE FIDELITY TO THE AMERICAN CAUSE AND ASK FOR A PRIEST "THAT HE MAY PRAY WITH US."

The Provincial Council of Massachusetts, at Watertown, on May 15th, 1775, sent a Letter to the Eastern Indians telling them of "the great wickedness of such as should be our friends but are our enemies, we mean the ministry of Great Britain, have laid deep plots to take away our Liberty and your liberty."

On Oct. 9th, the following was presented the Council:

To the Honoble The Council, &c.

Ambroice and Peire Toma two of the Heads of the St. John's Tribe of Indians came in here to day and desired me to write you the following Letter from their own mouths and forward it to you by the first opportunity and to request an Answer from you.

I am
Gentlemen
Your Most Obedient
Humble Servant
JONA LOWDER.

Penobscot Falls, Sept 12th, 1775.

AT THE TRUCKHOUSE, PENOBSCOT FALLS,
Sept. 12th, 1775.

Capt. Thomas Fletcher & Lieut. Andrew Gillman, Interpreters present.

We Ambroise & Piere Toma the Heads of ye St. John's Tribe and in behalf of said Tribe and the Micamac Tribe.

We salute the Chiefs of the Colony of ye Massachusetts and wish you health and that God would prosper you in your present war with Great Britain. We have talked with the Penobscot Tribe and by them we hear you are engaged in a war with Great Britain & that they are engaged to join with you in opposing you and your Enemies.

We heartily join with our brethern the Penobscot Indians in everything that they have or shall agree with our Brethern of the Colony of Massachusetts and are resolved to stand together & oppose the People of Old England that are endeavoring to take yours and our Lands and Liberties from us.

We are brethern of one father & one God made us all & we will stand by you as long as the Almighty will give us strength & we hope you will do the same for us.

We have nowhere to look to for assistance but to you & we desire that you would help us to a Priest that he may pray with us to God Almighty.

We have no place to go to but to Penobscot for support & we desire you would provide Ammunition, Provisions & Goods for us there and we will come in there, & give you our fur & skin, & take our support from you in return and will be thankful to for the kindness.

Brothers, We pray God to Bless you & Prosper you & strength & Lengthen this New Chain with us.

Presented to the Council Octo. 9th, 1775.

[Kidder's *Rev. Oper. in Maine*, p. 55.]

[The Micmacs deserve the credit of being the first amongst whom the Cross was planted. Jacques Cartier, in the Summer of 1634, went to Gaspe Bay. There he planted the Cross amongst the Micmacs and secured North America to Christianity.]

ST. JOHN'S RIVER INDIANS. "The Indians of this river are said to have been numerous and powerful. This river was called St. John by the French because they entered it on the festival of this Saint but it was called *Onigundi* by its inhabitants and *Ulasteku* by the Etchemins and Abnakis. The opinion of those who assert that the aborigines of St. John river were numerous and powerful must be incorrect. We have no monuments to support it '—[Vetromile's *Abnakis and their History*, p. 56.]

THE MICMACS were a large and powerful nation occupying the present Nova Scotia, the Atlantic coast of New Brunswick, the southern shores of the mouth of the great St. Lawrence, the islands on the gulf of the same river as far east as Newfoundland. They were valiant and powerful and numbered several thousands.—[*ibid* p. 57.]

COL. JOHN ALLAN'S JOURNAL R LATING TO CATHOLIC INCIDENTS AMONG THE INDIANS OF EASTERN MAINE.

1777. June 7th. Saturday. Allan "initiated into the Marechett Tribe."

June 19th. After a long sickness died Portuis daughter. . . . The funeral rite tho' short, very solemn. The corpse was carried to the chapel, the bell tolling all the time. After a short prayer they sung funeral Hymns; that done some of the chiefs bore the coffin to the grave, then another prayer, then a funeral hymn, which concluded, the coffin was deposited in the grave and covered.

June 26th. Receive intelligence that all the people of Cobequid, N. S., were to remove about the Popish Priest [These were probably Acadians.]

July 13th. It is incredible what difficulties the Indians undergo in this troublesome times, where so many families are obliged to fly with precipitation rather than become friends to the Tyrant of Britain, some backing their aged parents, others their maimed and decrepit brethern, the old women leading the young children, mothers carrying their infants, together with great loads of baggage. As to the canoes the men make it a play to convey them across.

July 28th. In conversation with Joseph Tomma, I found that the French Priest (advocate for Britain) had debarred the Indians from marrying —would not authorize any father to perform the ceremony, nor yet do it themselves, also told them if they offered to do such an act, the person officiating would be persecuted in Halifax by the Government; such power and ascendency have these miscreants over these poor people.

Aug. 26th. The Indians continue steadfast friends, made earnest entreaty's for a Priest to be sent them as soon as may be.

Col. John Allan from Machias, July 12th, 1780, reported:

"On the 30th, I set off for Passamaquody with Col. Campbell. . . . On 31st, as we were assembling for a Conference Three Innians arrived express from Mr. Bush the Priest desiring them to attend immediately on business of the Church. . . . A conference held the best of two days, they came toa Determination to see the Priest at all events, but Declared their Zeal for America, their friendship and affection for me, that they would have no concern with the British whatever; only meant to see the Priest, their Souls being heavy & Loaded Burthens of Sins, that they acted on a Duty commanded in their church which they could not neglect. . . . . I used every method in my Power to divert their Intentions but all in Vain, go they would. But make the most Sacred Protestation to be back in Three Weeks. According all but about 100 Including Women & Children set off on 3d inst.--[Kidder's p. 279.]

The year 1798, recalls the missionary visit which Father Cheverus paid to the Catholic aborigines dwelling on the Penobscot 100 years ago. For it was in the summer of 1798 that this zealous priest ascended the Penobscot to Old Town, where to his great delight the Indians had replaced their old church, built by the early missionaries, but afterwards ruined, with a new one, with the cross of the old edifice fixed above the door and its bell, by which the Angelus was regularly sounded, fastened to a post near by. All the vestments and altar utensils of the mission had been carried to Canada and the only reminders the Indians had of their faith were a couple of statues and a crucifix. The same year Father Cheverus visited Damariscotta Bridge, and through the efforts of Mr. Allan, who acted as interpreter to the Indians dwelling in Maine, the General Court of Massachusetts, in the year 1798 appropriated the annual sum of $200 for an Indian missionary who should reside alternately at Penobscot and Passamaquoddy.—*The Republic*, Boston, January, 1898.

[Dedicated to Rev. William Keiran, D. D., Rector St. Patrick's, Philadelphia.]

PAUL MILLER, THE SACRISTAN OF CONEWAGO,

and one of the First Congregation of Old St. Joseph's, Philadelphia.

A Deed of Trust in his Favor by Father Greaton

AS FOREIGN BORN CATHOLICS COULD NOT HOLD LAND IN PROVINCIAL PENNSYLVANIA.

In the year 1700 an Act was passed giving to the Proprietary power to naturalize all foreigners coming to this Province. This was one of the thirty-six Acts of Assembly passed in 1700, which was disallowed and repealed by the Privy Council in 1705. The reason given by the Attorney-General for this action is this: "The Proprietary has no such power by his grant [that is, his Charter], and I think it not right that he should give it to himself by this Act." In 1708 the Assembly, probably on some hint that the difficulty about naturalizing foreigners really arose from a fear lest they might be Catholics, passed an Act naturalizing by name the most prominent Germans who had settled at Germantown, giving as the reason therefor that these people were Protestants who had either sworn to the test and subscribed the Declaration, or were ready to do so. In the years 1729, 1730, 1734, and 1737, similar special Acts of naturalization were passed, and the same reasons were given for enacting them. In 1742 a general Act was passed providing for the naturalization of those foreigners who had lived seven years in the Province, who were Protestants, and who showed their Protestantism by their willingness to take the Tests and subscribe the Declaration. This law remained in force until the time of the Revolution, and of course excluded all foreign-born Catholics, Jews, or Socinians from the rights of citizenship

The same exclusive policy prevailed in regard to the holding of land on which churches were erected. In 1730 was passed "An Act for enabling Religious Societies of Protestants to purchase lands for Burying grounds, Churches, Houses of Worship, and Schools," and it was provided that any Declaration of Trust theretofore made by individuals for such purposes should be executed, leaving, of course, property held by any individual for the use of the Catholics without legal protection.

[Stille's *Religious Tests in Provincial Pennsylvania* p. 44-5.]

So it came to be the practice for German Catholics buying land to have it placed by title in the name of a trusted friend who would thereupon execute a Declaration of Trust setting forth that the land so held was held in trust for the real owner.

The records show that in 1747 Father Joseph Greaton pastor of Philadelphia, took title from Dr. John Michael Browne and Sarah his wife of seven acres of "tract of land in the Northern Liberties containing 200 acres and upwards about four miles distant from Philadelphia two from Germantown and two from Frankford," which in November, 1746, Browne had advertis d for sale as "a whole or in parcels." It was in that section of our present City in which the New Cathedral Cemetery is situated and of which it is a part.

These seven acres were really bought by Paul Miller a German Catholic who was one of the members of Father Greaton's first congregation.

Being a foreign subject and not privileged by naturalization to hold land he selected Father Greaton, his pastor, as the trusted one to take title to the property. Father Greaton then executed the following Deed of Trust which has just been found by Rev. John Scully, S. J., Rector of Old St. Joseph's.

To all Christian People to whom these Presents may come.

Greeting, WHEREAS, John Michael Browne of the Northern Liberties of Philadelphia in the Province of Pennsilvania Esq. hath by a Deed of Conveyance of Lease and Release bearing equal Date with these Presents, granted bargained & sold released & confirm'd unto Joseph Greaton of the City of Philadelphia aforesaid Gentleman a Parcel or Tract of Land lying being & situate in the Northern Liberties aforesaid beginning at a stone being a Corner betwixt the Lands of Benjamin Mason, Robert Meade & the aforesaid John Michael Browne, respectively thence North twenty-nine Degrees & an half East, fifty-one Perches, along the Road leading to Wingocacan Creek to a stone, thence North fifty-two Degrees West to a stone twenty-five Perches & an half Perch, thence South twenty nine Degrees and an half West to a Stone forty eight Perches thence South forty-two Degrees East twenty-six Perches & one fifth to the Place of beginning containing seven acres and three-quarters of an Acre to hold unto him the said Joseph Greaton his Heirs and Assigns for ever (as by the said Deed of Conveyance relating hereunto had may at large appears) —— that the said Joseph Greaton do hereby acknowledge avow & confess that the said Tract or Parcel of Land & all & every part thereof with all and singular the appurtenances as in the said Deed of Conveyance specified and mentioned is made over sold released and confirm'd unto me only upon Trust & Confidence in me reposed by Paul Miller of the County aforesaid Labourer for the sole use and Behoof of him the said Paul Miller his Heirs and Assigns for ever and that upon the reasonable Bequest Cost and Charges in

the Law of the said Paul Miller his Heirs or Assigns I the said Joseph Greaton my Heirs Executors or Administrators shall make do execute & acknowledge or cause so to be all reasonable authentic & lawful Act Deed or Conveyance of the said Tract or Parcel of Land with the Appurtenances unto the said Paul Miller his Heirs or Assigns, he the said Paul Miller his Heirs or Assigns first discharging acquitting clearing & exonerating the said Joseph Greaton his heirs Executors & Administrators of all and all manner of Rents, Quit-rents, Mortgage, Debts, Legacies & Demands whatsoever which now or at any Time hereafter may or shall become due of thesaid Parcel or Tract of Land in any wise whatsoever to the just and faithful Discharge of which said Trust I the said Joseph Greaton bind me my Heirs Executors & Administrators in the sum of ninety three pound current Money of the Province aforesaid.

In Witness whereof I have hereunto set my Hand & Seal the Second Day of May Anno Dom one thousand seven hundred and forty seven and in the twentieth year of the Reign of our Sovereign Lord George the Second of Great Britain, France & Ireland King &c.

Signed Sealed &
Deliver'd in the presence of
THEODORE SCHNEIDER
WM. LOWRY.

Joseph Greaton

Endorsed
Declaration of Trust
from JOSEPH GREATON
TO
PAUL MILLER.

Recd from Mr Joseph Greaton the sum of Eight pounds three shillings in full of a mortgage passed by him to the said Deceased Doctor Browne & doe acknowledge the same as payment provided the tract of ground he bought will be conveyed to me.

[The above receipt has no date or signature.]

This purchase is mentioned on page 102 of THE RESEARCHES for April of this year, Father Jordan's statement that Father Greaton made the purchase with part of his patrimony which he was allowed to use for missionary purposes and my own suggestion that possibly the money of the Sir John James Fund was used are by the above recited document shown to be errors—that the property was bought with Paul Miller's money.

Paul Miller was in Philadelphia as late as 1759. On May 2d, of that year at Goshenhoppen chapel, Philip Murphy and Margaret Arnold were married. Paul Miller, Catharine Spengler and Gertrude Hegner all of Philadelphia were witness. [*Records A. C. H. S. II*, p. 279.]

In the 1783 valuation of Heidelberg township, York Co., [now that part Conewago township, Adams Co.,] is name "Paul Miller 89 acres."

The deed of Rev. John Lewis to Sebastian O'Bold, May 4th, 1786, for the present Vincent O'Bold farm was witnessed by Paul Mueller—doubtless our Paul Miller as anglicized, or may be a son as Sebastian O'Bold's Will March 28th, 1800, gives his daughter Elizabeth, wife of Paul Miller "800 lbs. and allowances." [Letter J. T. Reily.]

In 1787 Miller lived at Conewago. He it was who informed Rev. Patrick Smith of Meath, Ireland, then visiting this Country that St, Joseph's "first regular congregation" consisted of twenty two Irish and fifteen Germans. [RESEARCHES, 1887. p. 143.]

Paul Miller on June 28th, 1785, wrote to a friend in Germany a letter of which the following is an extract. It was published in the *Mainzer Monatschrift von Geistlichen Sachen* of Mentz, for 1785, page 457.

When Rev T. J. Shahan now of the Catholic University, Washington, was, in 1891, in Berlin I applied to him for a transcript of this letter.

It was taken for him by Rev. Canon Brueck, Professor of Church History in the Seminary at Mayence and by Dr. Shahan forwarded THE RESEARCHES.

"How *anxious* the Catholics generally show themselves to be when they have the opportunity and a *Spiritual adviser*, and can attend their Divine Service. From a letter of one of the people who live there—Paul Muller, which he wrote, June 28th, 1785, and sent to an intimate friend we can see.

"Oh that the good God would be merciful and send us energetic Spiritual advisers (Geistliche), what grand harvests they could make here. Our good Father James Pellentz, who is nearly 50 years of age and 28 years in the country (America), has very much labor, day and night, with sick calls, confessions, and sermons especially on Sundays and Holy Days, when he, from 6 o'clock in the morning till 12 and 1 o'clock, hears confessions; so that it is usually from 2 until 2½ o'clock before the Holy Mass is over and often with Baptisms and sermon it is after 4 o'clock before he takes nourishment (Labung); and often has he had weak spells at the altar and then [meaning after Mass,] one or two are waiting to take him on sick calls. From this one can judge how many confessions he has to hear, when I, who make for him all the Hosts he uses, have made from March 24th, until to day June 28th, he has used 2740 small hosts. From this you can see what an enormous labor this is for one man."

The record at Conewago reads: "1790, March 25th, Paul —— widower, aged 77, our Sacristan."

In the original assessment of Conewago, Pa., 1801, the name of Paul Miller appears for $2.730. This, most likely was the son of Paul Miller.

Doubtless other purchases by Father Greaton and by his successor, Father Harding, were of a similiar character if the Declarations of Trust could be discovered to prove.

On February 29th, 1764, James Hill (carpenter) and Ann, his wife, conveyed to Rev. Robert Harding for £160 the lot of ground on west side of Fourth St., 20 by 60 feet; bounded on east by Fourth St.; west by lot of Darby Savage [a Catholic;] north by lot of William Shippen; south by Prune [now Locust] St. (45 ft. wide.)

Hill had received it from Savage on February 16th, 1762. Father Harding took it subject to £3,10s annual rent or £70 in full. Deed recorded March 6th, 1764, H 17 pages 108–111.

This is the lot on N. W. cor. Fourth & Locust.

No deed of Trust has been found relating to this property but I doubt not it was really bought by a foreign born Catholic, probably Joseph Cauffmann.

On June 30th, 1767, James White [a Catholic], merchant, conveyed to Rev. Robert Harding 228 acres in the township of Providence in the County of Philadelphia for £700. Father Harding made acknowledgment that it was "the real and undoubted property of Joseph Kauffmann."

On September 8th, 1767, William Parr conveyed to Father Harding for £705 a property on south side of Cherry St., between Third and Fourth having a two story brick dwelling house and kitchen and two other two story brick tenements.

It was the property of Mathew Culp against whom judgment had been obtained by the College, Academy and Charitable School of Philadelphia, of which the University of Pennsylvania of to-day is the out-growth.

On January 4th, 1769, Father Harding conveyed this property to Joseph Cauffmann.

Cauffmann and John Cottringer had applied to the Assmbly for a Special Act to enable them to hold land. It was passed and sent to the Governor John Penn for approval.

From the Minutes of the Provincial Council we learn:

"At Council held at Philadelphia, Friday May 26th, 1769, the Governor laid before the Board a Bill entitled "An Act to Enable John Cottringer and Joseph Cauffmann to hold lands in this Province" which was sent him by the Assembly for his concurrence during their setting in February last.

"The Board having considered that the persons mentioned in the Bill are Roman Catholics and being of opinion that any Act for naturalizing such persons would be repugnant to an Act of Parliament passed in the —— entitled "An Act ——" advised the Governor to refuse his assent to the said Bill and the Secretary was directed to carry it back to the Assembly with a message that he cannot agree to it."

It is probable however that the title remained in Mr. Cauffmann's name. The Revolution came on and Catholics were not debarred thereafter from holding property as Acts of Parliament were swept away.

Mr. Cauffmann died February 12th, 1807, and bequeathed a part of the Cherry St. property to St. Mary's Church. The revenue was "for poor widows." After 1809 $16 a year was received.

All the descendents of Cottringer and of Cauffmann I have been able to get trace of are Protestants.

Concerning these transactions late Thompson Westcott, Historian of Philadelphia, in 1884, gave me the following information:

"There was no Act of Assembly of Pennsylvania which prohibited Roman Catholics from holding land in the Province. The Act of 1700 authorized the naturalization of all foreigners. An Act of 1740 changed this, and limited the right of naturalization to foreign Protestants. But even with these laws, which affected some rights of citizenship, there was no Pennsylvania law which prohibited the purchase of lands by foreigners. The doubt in Cauffmann's and Cottringer's cases, as shown by the Ninth Colonial Records, was not as to any Pennsylvania law, but whether there might not be a binding Act of the British Parliament which would prevent Roman Catholics from holding lands in Pennsylvania. It seems that in the case of these particular persons there had been a special bill passed by the Assembly, in 1769, to enable them to hold lands in Pennsylvania. The Governor and Council were of the opinion that the bill was repugnant to the act of Parliament, and the bill was not signed, The fact proves nothing, except the caution of the Governor and Council. In regard to the declaration of the Rev. Robert Harding, who was an Englishman, that certain lands which he held in his name were the property of Cottringer and Cauffmann, it may be said that the fact could have nothing to do with the transaction. It was legal for Mr. Harding, an Englishman, to take title for those lands. It was honest and just for him to declare that they really belonged to Cauffman and Cottringer, and that he stood seized to their use. His declaration of the fact was proper, but it could not change the legal significance of the case, nor confer upon those persons any title or privilege which they did not legally possess. No doubt the bill of 1769 was passed by the Assembly with the intention of relieving Mr. Harding from his implied trust, and giving full title to the real owners. The Legislature, it will be seen, did their part liberally; neither should it be inferred that the Governor and Council were hostile. But they found themselves confronted with an Act of Parliament which it was dangerous to disobey. Eventually the English law was of no consequence. It was only a matter of six or seven years. The Revolution, which commenced in April, 1775, suspended it, and the Declaration of July 4th, 1779, swept it away altogether."

Plan of Mathew Carey for the Institution for Printing Roman Catholic Books, 1791.

On November 7th, 1791, the First Synod of the clergy of the United States was held in Baltimore. Those present were:

James Pellentz, S. J., V. G., for the whole diocese, born in Germany, January 19, 1727, professed in 1756.

James Frambach, S J., born in Germany, January 6, 1723, professed in 1760, died August, 1795.

Robert Molyneux, S. J., v. G. of the Southern District, born at Formby, Lancashire, June 24, 1738, professed November, 1757, died at Georgetown, December 9, 1808.

Francis Anthony Fleming, V. G. of the Northern District.

Francis Charles Nagot, President of the Seminary of St. Sulpice.

John Ashton, S J., born in Maryland, May 24, 1743, first on the mission in Yorkshire, died in 1814.

Leonard Neale, S. J.

Charles Sewall, S. J., born in Maryland, July 4, 1744, sent to St Omers in 1758, entered the Society of Jesus in 1764, died November 10, 1806.

Sylvester Boarman, born in Maryland, entered the Society in 1762. "Without much pretension to talents, he showed himself a diligent and precious missionary in his native land, where God called him to Himself in 1797."

William Elling.

James Vanhutffel.

Robert Plunket, S. J., born in England, April 23, 1752, entered the Society in 1769, died in Maryland, in 1815.

Nicholas Cerfoumont.

Francis Beeston.

Lawrence (or Aloysius) Gressel, S. J., died 1793.

Joseph Eden.

Louis Cæsar Delavau, Canon of Tours.

John Tessier.

Anthony Garnier.

John Bolton, S. J., born October 22, 1742, entered the Society in 1761, sent soon after to Maryland, died September 9, 1807.

John Thayer, pastor of Boston, died at Limerick, February 5, 1815.

[*His. Church*—De Courcy-Shea, Ed. 1856, p. 542.]

The number of priests present at this session was twenty-two. Mathew Carey addressed to each a copy of the following circular. Perhaps, the only copy in existence is that preserved by Mathew Carey and now bound among his pamphlets in the possession of the Ridgway Library, Philadelphia.

By the circular it appears that an effort had been made two years prior to this attempt to publish Catholic books. Neither plan appears to have succeeded. At this Synod Father Fleming was appointed Vicar-General for Pennsylvania.

REVEREND SIR:

The opportunity afforded by the present meeting is so favourable, that I avail myself of it, to call your attention to the Institution for printing Roman Catholic books.

To enforce the necessity of entering into this business with zeal, I shall lay down a few undeniable positions, which will set it in its proper point of light

1. Without religious books, it is impossible to awaken or preserve a religious spirit among the people, especially in this country, where pastors are so few, and the flock scattered at such vast distances from each other.

2. Roman Catholic books are not procurable in the United States, except in Philadelphia, Baltimore, and, perhaps, a few other places, and even there but in small numbers.

3. These books are utterly inadequate to supply the Roman Catholics throughout the United States.

4. For want of proper books numbers of Roman Catholics are utterly unacquainted with the most essential and fundamental principles of their religion—some of whom have become wholly regardless of religion—and many embraced other religious persuasions, whose books they had an opportunity of perusing.

5. Such is the languor of the Roman Catholics, with respect to religious books, that no printer will for a long period venture to print them at his own risk.

6. Printing books by subscription, the mode generally tried heretofore, is a tedious, paltry, contemptible one, of which the public are so weary that nothing effectual can be done in this way.

7. From these positions it follows, that without carrying into effect, the plan I took the liberty of offering to the R. C., clergy about two years since or some one similar, the scarcity of books will continue, and be productive of consequences not only disgraceful and injurious to the Roman Catholics (who, in this respect, stand on much worse ground than any other body of people in America, all the others being abundantly supplied with books of religion) but hurtful to the community at large; as want of religion is almost always the parent of immoral and disorderly conduct.

With respect to the utility of this plan, I have probably said more than is necessary. I have been proving what is self-evident. The question then is, can this measure be carried into effect? To this, I answer, undoubtedly.

It will be said, as has already been the case, that the charity of the Roman Catholics has been so frequently and so heavily laid under contribution that the necessary sum cannot be raised. This objection is ill founded. In Philadelphia alone, two-thirds of the sum, if not the whole, might be collected in one week, were the proper measures pursued.

To carry this plan fully into effect, one thousand dollars ought to be collected. With this sum as much good could be done in this way as in any other, in which the same sum could be applied.

But if 1000 dollars cannot be raised—let 800—if that cannot, let 600, If the Roman Catholics will not contribute 600 dollars for so very important a purpose, 400 or even 200 will be sufficient to accomplish the end in view. though more slowly.

If there was a fund of 600 dollars, in the course of three or four years there might be reprinted in this country ten or twelve essential Catholic books on religion, which could be sold at as reasonable rates as they can be imported, or as other books printed here.

Suppose the above sum of 600 raised—a book ordered to be printed, that would sell for 6s. 6d.,—and 250 copies engaged by the society. This would employ nearly a third part of the fund. When this was printed, another might be put to press—and while this was printing, a considerable number of the first might be sold When the second was finished, a third might he commenced. And during the execution of this, it is not unlikely that a sufficient number of the two first would be sold, to begin a fourth, on the completion of the third. And thus, with moderate exertions, the business might be pushed forward constantly.

As there would be a deduction in favour of the society of a sixth from the retail price, this would create a constant accumulation to the fund—or make allowance for the copies which charity would induce the clergymen to bestow on persons unable to purchase.

I hope no man will be so ungenerous as to attribute my interference in this business to other motives than a wish for the promotion of the public happiness. It is true, it is a business that more properly falls within the sphere of others. But no sphere of life should preclude a man from urging such plans as may be likely to advance the interests of the great family of mankind.

I remain, sir,

Your most obedient, humble servant,

Phila. Nov. 7th, 1791. MATHEW CAREY.

The *Bibliographia Catholica Americana* says "Mathew Carey is a household name in the United States as a printer, a bookseller, a poet, publicist, an editor, a philanthropist and patriot." He published Catholic books, the Bible, and was a ready defender of the Church. Yet his descendants are Protestants.

Mathew Carey was born in Dublin, January 28th, 1760, came to Philadelphia November 1st, 1784, was started in business by General Lafayette, who loaned him $400. He died September 16, 1839, and was buried in St. Mary's graveyard.

Thomas G. Connor.

(A Note and Query.)

In Mount Vernon Cemetery, Philadelphia, stands a white marble monument bearing the following inscription:

"Sacred to the Memory of Thomas G. Connor. Born in Philadelphia, November 15, 1786. Died September 14, 1857. Aged 71 years.

"In the course of his life he filled the Responsible situations of Member of the Common and Select Councils, of the State Legislature, and other offices of Trust, and deservedly Acquired the Reputation of An Honest Man, the noblest work of God."

NOTE.

Thomas G. Connor, above commemorated, was the son of Charles O'Connor (or Connor as usually written here) by his wife Elizabeth, daughter of Thomas Greswold, a druggist of Philadelphia City, and a landowner in the County. That the Connors and Greswolds were Catholics is evident from the Registers of St. Joseph's and St. Mary's churches, in the said city. Thus, among other entries, I find the following: [Baptized.] "Phila. Feb. 18, 1792, Sara nata 15 Feb. 1792, ex Carolo et Elizabetha Connor, C C. L C.; P P. Isaac Lorth et Sara Greswold." (St. Joseph's Reg); and, buried, "18 April, 1806, Elizabeth Connor. sudden death." (St. Mary's Burial Reg.), letters of Adm. being granted in her estate (on the 26th sd. mo.) to Andrew Frazer, sureties, Isaac Lort of Phila. and Benjamin Hilton of New York State.—Since she is called "widow" it is evident that her husband Charles must have died before her—probably away from Philadelphia. Besides Thomas, he left the daughter Sarah above noted (she married a Mr. Curè) and perhaps another daughter the wife of a Mr. Hall, for Thos. G. Connor, in his will, mentions an Elizabeth Hall as his niece.—Thomas G. Connor's widow—Martha Fitzgerald—died on the 10th of April, 1861, and was interred by the side of her husband. They left no issue, their estate which was quite good, going to sundry collateral heirs.

QUERY.

Had not this Charles Connor brothers in Philadelphia or in Ireland; if so, what were their names?—Is further known of the family either here or in Ireland? Can any tell its place of residence therein? Any facts or suggestions will be received with pleasure by the subscriber.

SEARCHER.

P. S.—(Ref. to exts. from Registers—"C C., L C."—Catholics, legally married. "P P."—Godfather, Godmother.

Roger Connor, *et al*

Roger, John, and Charles Connor were settled at Lancaster, Pa., as early as 1740.—at least in the instance of the first named. They were probably kinsmen; but there is no proof thereof. Of John little is known. He appears to have been a man of some means, as he was a lender of money to others. He probably removed from Lancaster. In 1758 Charles went to Philadelphia and, as he appears in the list contributors to St. Mary's Church in So. Fourth St., I infer that he was a Roman Catholic. He died in 1775. (will. Phila.) leaving his property (two or three houses &c.) to his nephew Charles, the son of Cornelius Connor of Carrigtohill, Co., Cork, Ireland. (Query: Did this Charles (the nephew) come to America?)

Roger remained in Lancaster, where he set up a hat factory which evidently throve, for we find him buying land and town lots, not only in Lancaster but in other parts of the Province, as, for instance, Carlisle, York &c. It is also stated that he gave the land on which stands St. Mary's Church, in Lancaster.

If this is so, then he too was, most likely, a Catholic. His name appears on the list of subscribers to the fund for the Boston sufferers in the Revolution. If I mistake not he died in 1775, (will then proved at Lancaster, January 9th,) leaving a widow (Elizabeth) and three or four daughters. Two of them appear, I think, in the list of subscribers to the Lancaster (dancing) Assembly of 1780, (*Pa. Mag. of Hist.*, 1886). If Roger Connor was a Roman Catholic, it seems most likely that his children and wife were not. At any rate, one of his daughters, Ann, was married to a Mr. John Stone in St. James's Protestant Episcopal Church, in Lancaster, and there was buried her mother.

In or about the year 1750, died Charles Conner, of Aston Township, Chester Co. Pa. This Charles was not only a Protestant but, also, a vestryman and warden of St. Paul's P. E. Church in the town of Chester

From the papers filed in the settlement of his estate it appears that both John and Roger Connor were at the vendue, and bought some of the effects. Query: Did they come as relatives or mere acquaintances?

Charles, of Aston, left three daughters and one son, named Charles. What became of him? It seems one of the daughters (Sarah) married Col. John Lowdon; another, (Mary) Nathaniel Barber. What became of Isabella?

Searcher

THE ABNAKI INDIANS.

Efforts of Rev. Joseph Baxter, "A Opponent" of Father Rale, to Pervert them from Catholicity.

Rev. Joseph Baxter of Medfield, Mass., was, in 1717, appointed by Governor Samuel Shute of Massachusetts, "to disseminate the Gospel among the aborigines of the East."

He accompanied the Governor when he went to Arrowsic, Maine, to form a treaty with the Indians—the Abnakis—then under the spiritual care of Father Sebastian Rale. "Though he had not the scholarship or wit of his opponent, Sebastian Rale, he nevertheless engaged in his work with all his heart." He "began at once to learn the Abnaki language."

In a letter addressed to him, as also in another to Gov. Shute, the Jesuit, who was truly a fine Latin Scholar, speaks contemptuously of Mr. Baxter's want of skill in Latin composition; but the Governor most sensibly tells the Frenchman that the main qualifications of a missionary to the barbarous Indians was "not to be an exact scholar as to the Latin tongue, but to bring them from darkness to the light of the gospel." [*Mass. Hist. Col.* vol. V, p. 112.]

A part of the second letter of Mr. Baxter to Father Rale written in Latin, April, 1719, is extant but "it must be allowed the style is far from elegant." [Note to *Journal* by Rev. E. Nason.]

"Baxter visited the Indians three times and then returned to his flock at Medfield where he remained until his death May 2d, 1745."

On the occasion of his first visit with the Governor, August, 1717, the Governor introduced him to the Indians saying to the interpreters:

"Tell them that King George and the British nation are Christians of the Reformed Protestant religion; that the great and only rule of their faith and worship and life is contained in the Bible. Here is this book which is the word of God, and we would gladly have you of the same religion with us, and then we have agreed to be at the charge of a Protestant missionary among you to instruct you and this is the gentleman (showing Mr. Baxter to them) and I hope also in a little time to appoint a schoolmaster among you to teach your children, and that I hope and expect that they treat this Protestant missionary with all affectionate and respect, not only for the sake of the King's government, but of his own character, he being a minister of Jesus Christ our only Lord and Saviour who will judge them and us at the last day." [*Collection Maine His. Soc.* Vol. III, p. 364.]

In Vol. VI, p. 231, the Treaty is given with facsimilies of the signatures.

By Baxter's *Journal* it appears that the Indians on 10th made answer that the English had no right to the lands which they claimed: "The Indians broke away disorderly and in an ill humour."

The Indians however in the evening "declared they were sorry for what had happened and manifested their willingness that the English should do what they would with their lands . . . notwithstanding a scurrillous Letter sent by Sebastian Ralle the French Jesuit, to the Governor wherein he declared that what the English had said concerning the French King's resigning the lands in New England to the English had been reported to the Governor of Canada and he said it was false and he would assist the Indians in defending these lands."

In October, Baxter preached at Brunswick on 6th and 13th and "had news from Nerridgewock that an Indian there almost killed his squaw" who formerly tended upon the Jesuit—also "news of the terrible fires beyond Canada."

"The Indians said the Jesuit told them the world is now to be gradually destroyed by fire and that the fire would come to them by Christmas."

On Oct. 27th, Baxter was at Georgetown: "Here also I had an account from Capt. Giles of his being informed by the Indians that the Jesuit still predicted that the world would soon come to an end that it would be in 49 days."

Baxter made the following entry in his Journal:

Dec. 14th, *Dies Tristis.*

[Day of Sadness. It was Christmas Day according to the French. The English had not yet accepted the Gregorian Calendar.]

He continues:

Jan. 26 1718. I preached at Brunswick. While there I learned from Capt. Giles that when he was at St. Johns the Friar there [Father Lauveriat] read a Letter that he said came from Governor Vaudrel wherein he wrote: "My children if the English propose to settle at the Eastward viz at Penobscot and St. John's River. hinder them by all means, and in case they settle drive them off; if you cannot do it yourselves inform me and I will assist you."

As to the Kenebeck Indians I leave them to work their Ruin.

Afterwards the Friar said to them there is a strong Peace between the French and English and I believe it will be a lasting one.

Capt. Giles likewise said that he had information that on December 14th being the Romish Christmas there was a meeting of the Indians near an Hundred of them at Pemaquid and when they were together the young men were for promoting a war with the English. . . . They are grown Proud. Let us make war with them immediately.

The old men and the wise men said: You are foolish children. If you do so you will do the Devil's work. The Devil will take you. After their Discourse the young men hearkened to the old men and are now easy and every man to his hunting.

Feb 3. At Georgetown. The Penobscot Friar came to visit me, and I had a great discourse with him.

Feb. 12. I received a Letter from the Penobscot Friar.

March 10. Sent a Letter to ye Penobscot Jesuit.

April 23d, 1718. I discoursed with three Indians. One of them was inquisitive about things in Religion, and I had a great deal of discourse with him who gave an account likewise of an Apparition yt the Jesuit at Nerridgewock saw who Lying alone in his wigwam had been on fire whereupon he got up, and went abroad, and after some time returned to his wigwam, and went to sleep again; and after a while he waked and felt as it were a hand upon his Throat yt almost choaked him saw a great light again and heard a voice saying it is in vain for you to take any pains with these Indians, your children for I have possession of them, and will keep possession of them.

The Jesuit likewise said yt there was a Letter brought to him which was written in ye name of an Indian yt was dead wherein he declared yt He was now burning in a most terrible fire.

He showed this Letter to the Indian but first tore off the name yt was subscribed and did not Let them know who he was. The Letter was written in ye Indian Tongue.

This Apparition he said was about forty days ago.

April 30th. I received a letter from ye Nerridgewock Jesuit. And the next day sent a letter to him.

On May 16th, Baxter was home in Medfield.

On August 4th, 1721, Baxter returned to the Indians. When at Fort St. George; commanded by Capt. Westbrook, two Indians came to the blockhouse and "brought with them a squaw and a Pappoose, and then we had a great deal of discourse with them."

"Capt. Westbrook shewed them the letter yt was sent our Governor by the Jesuit and told them yt He wrote in ye names of all ye Indians, and how insultingly He wrote and threatened to burn ye Englishmen's Houses &c., whereupon they said yt Patrahans, i. e. the Jesuit Lied, and he was very wicked &c., any yt They desired always to live in Friendship and Brotherhood with the English."

The *Journal* continues until Sept. 11th, when he arrived at Boston. No record appears of any missionary work among the Indians. He appears to have been on expedition spying out "good land" rather than to have been dispensing Gospel truths.

Father Rale was killed by the English in an attack on Nerridgewock on August 23d, 1724. His assassin was Lieut. Jacques, of Capt. Westbrook's Company.

Right Rev. Juan Xuarez, O. S. F.

FIRST BISHOP OF FLORIDA.

THE first bishop appointed to a diocese within the present territory of the United States was the Franciscan, Juan Xuarez (also written *Juarez*, *Suarez*). He was one of the original twelve Friars whom the Most Rev. Francis Quinones, Superior General of the Order, had sent out to Mexico in 1524, upon the earnest solicitations of Fernando Cortes, the conqueror of Mexico. Father Juan Xuarez was a native of Valencia, Spain, and a member of the Province of St. Gabriel of the Strict Observance. Soon after his arrival in the New World he was made guardian or superior of the newly established convent of Huexocingo (now Huegocongo). For two years he laboured there most successfully among the Indians, and then returned to Spain in order to obtain more missionaries and to plead the cause of the natives before the home government.

While thus occupied in the mother country, he was chosen to accompany the expedition of Pamphilo de Narvaez, who intended to found a colony in Florida similar to that of Mexico. In order to give the new settlement a proper organization from the very beginning, Father Juan Xuarez was nominated bishop of Florida and Rio de las Palmas. The new diocese was to extend from the Atlantic Ocean to the River of Palms (now Pànuco) in Mexico.

Some doubt has been cast upon this fact by the late eminent historian, Dr. John Gilmary Shea, who, in his "*History of the Catholic Church*" vol. i., page 111), declares the statement that Xuarez was a bishop, to be "utterly unfounded," though in an earlier work, "*Catholic Missions*," Shea himself styles Father Juan Xuarez "*Bishop of Florida.*"

In an article of the "*American Catholic Quarterly Review*" (vol. iv., p. 138), reviewing "Alzog's History," Shea goes still farther. He says, "In the Spanish portion we find the *silly fable* of Friar Juan Xuarez having been Bishop of Florida given as a fact, and the assertion made that he and his companions were the first missionaries to set foot on our territory. That Xuarez was a bishop is *contradicted* by *every* contemporaneous document, by the silence of *all* the Spanish writers, and by intrinsic facts. The reference made to a *modern French* writer, who compiled without accurate guides, was the *only* authority for the *fable*."

The italics are our own. Let us see how Dr. Shea is borne out by the facts. It is true there is no evidence that Xuarez ever received episcopal *consecration*; but there is good authority, besides the modern French writer, to prove that Friar Juan Xuarez was *nominated* by Emperor Charles X, for the See of Florida and the River of Palms; quite sufficient reason, according to Dr. Shea himself, to honour the first Franciscan who entered our territory with the title of bishop.

On page 139, Vol. IV, *A. C. Q. Review*, he tells us: "Under the Bull of Pope Julius II., the Catholic king nominated bishops in the Indies. They were constantly spoken of as bishops."

Aside from the authorities mentioned by Dr. Shea himself in the affirmative, we have the best evidence in the chronicles of the Franciscan Order. Father Harold, of Limerick, in his "*Epitome Annalium Ordinis Minorum*," written by order of the superiors, and published at *Rome in* 1662, when professor in the Irish College of St. Isidor, Rome, has this to say on the subject, ad annum 1527, no. 4: "*Alii quoque Franciscani ad Yucatanae peninsulam missi sunt. . . . . His autem religiosis a Caesare serio commissum est, ut Dei suasque leges a provinciarum praefectis observari curarent, nec tyrannice cum Indianis agi permitterent, sed humaniter et officiose ad cultum veri Dei et Caesaris imperium traherentur.* Sed idipsum quoque DESIGNATO EPISCOPO FRANCISCANO, et quatuor Fratribus commendatum est, qui cum Pamphilo de Narvaez, Provincisæ Florida et Palmarum Fluvii Praefecto transfretarunt." "Other Franciscans also were sent to the peninsula of Yucatan. These religious were earnestly enjoined by the emperor to see that the laws of God and his own were observed by the governors of the provinces, nor to permit that the Indians be tyrannically treated, but that they should be brought to the worship of the true God and to submission to the emperor in a humane and considerate manner. But the same commission was given to the *Franciscan bishop-elect*, and to the four Friars who sailed with Pamphilo de Narvaez, the governor of the province of Florida and the River of Palms."

Here, then, is this old tome, printed 230 years ago, and written by one who was in a position to know the truth, one of the five Franciscans with Narvaez is styled *bishop elect.* This Franciscan was Father Juan Xuarez.

Again, in paragraph 5, ad annum 1527, Father Harold says: "*Cum plurimas in Xti caulam oves Evangelii ministri compellerent, ne pastoribus destituerentur, ex eadem Observantum familia selecti sunt aliquot: pro Episcopatu in urbe Mexicana erigendo fr. Joannes a Zumarraga; pro Darieni Episcopatu missus est fr. Martin de Bejar*; ad Floridæ provinciæ sedem fr. Joannes Suarez, *quibus etiam graviter commendatum est, ut provinciarum praefectos, inter sese discordes, conciliarent, et gravissimis Indorum prœssuris mederentur.*" "Since the ministers of the Gospel gathered so very many sheep into the fold of Christ, lest they be destitute of shepherds, several were selected from the same family of Observants (Franciscans): for the bishopric to be erected in the city of Mexico, Friar John a Zummàrraga; to the diocese of Darian, Friar Martin de Bejar was sent; *for the See of the province of Florida, Friar John Suarez* (*Xuarez*), who were likewise strictly charged to make peace among the quarrelling governors. and to remedy the worst grievances of the Indians."

In this paragraph the Franciscan annalist states the important circumstance that Friar John Xuarez was appointed bishop of Florida *about the same time* that Friar John a Zummàrraga received the nomination as first bishop of Mexico. Those were not the days of steamships and railroads, of the telegraph and the telephone. Between the nomination of a bishop and the arrival of the Bulls from the Pope authorizing the consecration of the candidate years often passed by, so that not unfrequently the bishop-elect departed from life before the consecration could take place. This was the case with the bishop-elect of Florida. Whilst bishop Zumarraga was not consecrated until Sunday, April 27, 1533, *six years* after his nomination (Icazbalcets, page 82, "Life of Bishop Zumarraga,") bishop Xuarez, who had been nominated with him in 1527, perished on the shores of Florida, in 1528, a victim of his zeal in the territory allotted to him.

Hence, it would seem that Dr. Shea was rather hasty in declaring the statement of historians, that Friar John Xuarez, O. S. F., was the first bishop of Florida, to be a *silly fable!* Bancroft, in Vol. I. p. 34, seems to accept the fact upon the authorities of Vegas, "Florida de Inca," L. I. c. II, and of Barcias, "Ensayo Cronol." d. I. ano, 1516, as he says, "Florida at once obtained a governor; it now constituted a part of a bishopric."

The author of "*Lives of the Deceased Bishops in the United States*" finds the statement sufficiently well founded to devote *eleven* pages to "Rt. Rev. Juan Juarez, O. S. F., first bishop of Florida."

Alzog's excellent "Church History," translated by the Revds. Pabish and Byrne, gives the "*silly fable*," and as fact (for which reason Dr. Shea finds fault with it,) not to mention several other writers of note to the same effect.

Bishop Xuarez was accompanied by the lay brother Juan de Palos, also one of the original twelve missionaries of Mexico, three Franciscan priests and several secular priests. The fleet sailed from San Lucar, June 17, 1527. After a stormy passage and long delays, they reached Florida, on Holy Thursday, April 14, 1528. On landing, Narvaez and his troops were very much disappointed to find that the great cities they had expected to subdue proved to be mere villages of Indian hovels. Then began a long and disastrous march. The force, decimated by disease and constant engagements with the hostile savages, crept along the northern coast of the Gulf of Mexico. To the bright visions of conquest and rich treasures succeeded the only thought of escape from the inhospitable country. Only four men, however, at last reached a Spanish post in Sonora, Mexico, after years of incredible hardship and suffering. All others Narvaez and bishop Xuarez included, perished from hunger, or at the hands of the infuriated Indians, or were drowned in the Gulf, about the close of the year, 1528. Thus ended this ill fated effort to found a colony in Flordia, and to plant Catholic faith within the present limits of the United States, 365 years ago.

[*The Franciscan Tertiary*, Vol. V. ESPERANZA.

JOHN RYAN, THE UNFORTUNATE.

On January 5th, 1742-3, a fire took place in Water St. near Market, Philadelphia, by which John Ryan, merchant, was burnt out and Benjamin Franklin lost his two leather fire buckets.

Ryan had a long siege of misfortune. Perhaps he was the first Philadelphian to publicly advertise his calamities and appeal for assistance.

In the *Mercury* of March 15th, 1743-4, he advertises an appeal to the charitable and well disposed neighbors, in which he said he had been in goal the past eleven months for debt, that his "large sickly family are now in a most miserable and destitute condition having nothing in the world to support them but a weekly allowance of 8*s* 6*d* by the Overseers of the Poor for his family and 3*s* 6*d* by the Assessors of the County for his own support in goal; his daughter died a few days ago—others of the family are likely to follow and all are obliged to live on very coarse and spare diet and also on scant firing and covering—wants ever before unaccustomary or anything like such to said family until reduced to by fire, the enemy and a long cruel imprisonment."

In May is advertised the oath of Joan Donovan, his former servant, who declared that a chair and a kettle were all that were saved from the fire but that a large box had been sent away prior to the fire.

This box it appears contained valuables which were captured by the Spanish privateers. So the profits he seems to have been charged with realizing thereon were not obtained.

Ryan now notified the public that all allowances had been cut off so that he and his family were without any support whatever.

He appears to have issued a pamphlet on August 8th, 1743, entitled: "A TRUE STATE," but no copy is known. The publication is not named in Hildeburn's *Issues of Pennsylvania Press.*

On August 9th, 1744, Ryan notifies the public that his two eldest sons were of the number drowned in the new privateer *Tartar* in which they were going with a view of relieving the distress, two of his remaining children were in poor health and the poor mother so grieved and distressed that her recovery was doubtful.

Ryan had been in goal 16 months "detained by the good Thomas Campbell for his pleasure. God forgive him and assist my enemies."

But Freedom came at last to John Ryan. In the *Mercury* of February 12th, 1744–5, he states he had "just obtained his enlargement after nearly two years confinement. He thanks all his benefactors, requests owners and all concerned in successful privateers to subscribe funds to start him in business again.

But John Ryan evidently had his enemies as he seems to have had friends. His enemies must have been talking about him for in the *Mercury* of May 16th, he gives a public "defiance to his greatest enemies and to mankind in general to charge him with any act contrary to Truth and Honesty, principles imbibed in him and his family from their cradles and will abide by them to their graves in spite of all misfortunes and poverty Providence can inflict them."

Mr. Ryan concluded that in Philadelphia he could not again build himself to the position he seems once to have occupied—a merchant equal to the foremost in our city. So he resolved to emigrate to Cape Breton and accordingly advertised in the *Mercury* of November 7th, 1745.

A SHORT TRUE SKETCH OF THE UNPRECEDENTED MISFORTUNES THAT HAVE OF LATE HEAPED ON THE HEELS OF ONE ANOTHER, ON JOHN RYAN OF THE CITY OF PHILADELPHIA, MERCHANT, VIZ.

IMPRIMIS. An accidental sudden Fire (in the dead Time of the Night) in a Block maker's Shop that joined said Ryan's Dwelling-house Stores, Stable and Chaise-house, &c.. all which (with Effects of divers Sorts to the amount of above £3,000 Pennsylvania Currency) were consumed to to ashes: The Surprise was so great, and the Notice so short, that it was with the utmost difficulty he could save the Lives of his family (11 in number) all whom were obliged to run out of the flames as naked as they lay in their beds.

SECONDLY. He unfortunately happened to ship to the value of about £200 (partly in trifles saved out of said flames, and partly in Charity given him by seme worthy charitable gentlemen of said City) for Jamaica, but was as unfortunately taken by the Enemy, without any Insurance made, as he was unable to pay the Premium, &c.

THIRDLY. He was thrown into Prison immediately after (for debt, tho' unable to pay) where he was detained for near 2 years, and that but by one Creditor.

FOURTHLY. His eldest daughter (allowed a fine, modest well-behaved Girl and married to a pretty Gentleman and a compleat Merchant) died through Grief for her Father's Confinement, &c.

FIFTHLY. His 2 eldest Sons (the elder an able well bred young Fellow, very capable and likely to be a speedy Relief, &c., to his poor Family) were drowned in the unfortunate Privateer Ship Tartar, Capt. John Macky, Commander, going on a a Cruise against his Majesties Enemies.

SIXTHLY. His youngest and only son left, was lately seized with some sudden violent disorders that carry'd him off.

All the above Misfortunes with a vast deal more happened since January, 1742-3.

And whereas his said series of calamities, &c., renders him incapable of entering on or pursuing any Business of Industry in said City, and is immediately going, with the small remainder left of his poor afflicted family to Cape Breton, to endeavor for some honest industrious way of Bread there, he takes this publick Opportunity of acknowledging and returning his most grateful thanks to the few worthy Families of said City, &c., that generously and charitably contributed towards enabling him to transport himself and said Family thither. He also returns the like Thanks to all who have any ways assisted towards his and Family's Relief and support since the Commencement of their said Misfortunes, &c. And to all his creditors for their kind and tender Forbearance, &c.

But now, before he parts said City he further takes this opportunity of setting a second publick Defiance to all the World (justly or truly) to charge or accuse him or any of his said Family with the least breach of Honor, Honesty or good Behaviour of any kind, &c., during his abode of about 8 years in said City or during the course of his Life before. He also sets

the like Defiance of contradicting any Paragraph of the above, or any of the Prints in said City, where he has been a credible inhabitant and Dealer, during the above Time till reduced to very low circumstances by the above special acts of Providence, permitted by God and incident to most people sooner or later, &c. Some few particular Reasons, not worth troubling the Publick with, induces said Ryan to this Advertisement.

Philadelphia, November 4th, 1745.

JOHN RYAN.

Cape Breton Island, where Ryan hoped to gain Fortune's favors had on the previous 18th of June, (1745,) been surrendered by the French to New England forces under Col. Peppereli, where "New England Minister soon preached in the French chapel" and the captors believed "God has gone out of his common providence in a remarkakle and almost miraculous manner to incline the hearts of the French to give up and deliver this strong city unto our hands."

The cross of the chapel was brought as a trophy to Boston, and may yet be at Harvard University.

Perhaps John Ryan nnder the new rulers of the island may have regained his fortune.

PRAYERS OF PRESBYTERIANS AND "PAPISTS.

Concerning the capture of Cape Breton, Ben Franklin wrote his brother, John, that "45 millions of Presbyterian prayers had been set against the prayers of a few priests in the garrison to the Virgin Mary. This gave a vast balance in favour of the capture."

But perhaps the prayers of the "few priests" were more efficacious after all than the millions of the Presbyterians, for about when Ben was writing John a treaty of Peace was signed which restored Cape Breton to France.

"At length the melancholy morn appears
When poor Britania must, alas! resign
Yon favourite isle. Her sons, dissolved in tears
Reluctant, quit, and cries She was mine."—(*Gaz.* Jan. 17th, 1748-9, from the London *Post*, August 23d, 1748)· On May 17th, Peace was proclaimed at Philadelphia. Arrival of 180 returned Americans at New York.

Riot at St. Peter's Church, New York, December 24th, 1806.

(From *The American Register*, 1807.)

New York Dec. 27, 1806.—A very serious riot took place in this city on Thursday evening. It originated, we understand, with a desperate association of unprincipled men, calling themselves *Highbinders*, who, under pretence of demolishing houses of ill fame, commit the most disorderly practices upon peaceable and unoffending citizens. A party of these banditti, amounting to about 50, assembled on Christmas Eve, in front of the Roman Catholic church in Barclay-street, with the expectation that certain ceremonies, usual in Catholic countries, but generally omitted here, would be performed. The highbinders insisted upon the church doors being opened, and that certain ceremonies should commence. A member of the corporation and of the church prevailed upon them to retire; but they returned a second time, abused the watchmen, and did not disperse until a very late hour.

A number of the lower class of Irishmen, residing principally in Augustus, Cross, and Barclay streets, enraged at this lawless attack upon their religion, collected on the following evening (Thursday), and a serious riot ensued. The captain of the middle watch, with eighteen watchmen, hearing that some disturbance had broken out, immediately proceeded to Augustus-street; but were dispersed by a large body of Irishmen, who, at a certain signal, attacked them with bludgeons, and struck at every man who wore a cap. ‖The New York watchmen, on duty, wear a helmet cap guarded with sheet iron.‖

Christopher Luswanger, one of the watchmen, chased an Irishman armed with a club, overtook and knocked him down; another Irishman immediately followed him and struck him a left hand blow with a sharp pointed weapon, which penetrated below the right pap, and, from the semblance of this wound, it appears to have been made by a stiletto. The man fell instantly, expired without a struggle. The body was taken up immediately and carried to the Alms house. This circumstance, as may reasonably be supposed, exasperated the citizens beyond description, and the Irishmen were hunted down in all directions.

About this period the mob had collected to very considerable numbers, and even dispersed to pull down the houses inhabited by the Irish. Happily, the mayor arrived, and, with some others of the magistrates and officers of the police, succeeded in stilling the passions of the multitude. A second set of persons, Irish as well as others, were carried to Bridewell, and the several watchhouses, and they yesterday underwent examinations. Six or eight only have been committed, the greater proporation being dismissed, as no evidence appeared against them. We are sorry to learn that the murderer has not yet been traced, but trust that he will escape the bands of justice. The mayor and magistrates did not leave the scene of riot until after one o'clock in the morning.

New York, December 28.

By Dewitt Clinton, Mayor of the City of New York.

Whereas, a number of disorderly persons with a view of insulting the congregation of the Roman Catholic church, assembled on the night of the 24th instant, and violated the public peace. And whereas, the peace of this city was again violated on the night of the 25th instant, in Augustus street, and several of the watchmen, while in the faithful discharge of their duty, were abused and wounded; and Christopher Luswanger, one of the said watchmen, was inhumanly stabbed and murdered. Now, therefore, in order that the perpetrators of the said crimes may be discovered and brought to condign punishment, I do hereby, in behalf of the common council, offer the following rewards, to wit: two hundred and fifty dollars for the discovery of the murderer of the said Christopher Luswanger; a reward of one hundred dollars for the discovery of the leaders of the disturbances at the Roman Catholic church, and a reward of one hundred for the discovery of the leaders of the disturbances in Augustus-street. The said rewards to be paid on the conviction of the offenders.

And I do hereby require the magistrates, constables, marshals, and watchmen, and all other persons entrusted with the preservation of the public peace, to be vigilant and active in detecting the said offenders, and in preventing and suppressing future disturbances. And I do also earnestly recommend to the citizens, in cases of future riots and unlawful assemblies, to prevent their children and domestics, from leaving home, and to retire immediately to their houses when requested by the magistrates.

In witness whereof, I have hereunto subscribed my name, and caused L. S. the seal of the Mayorality of the said city to be affixed, this 26th day of December, Anno Domini 1806.

DEWITT CLINTON.

By one of the inscrutable ways of Divine Providence, which seldom permits a murderer to escape even in this world, the person who committed the atrocious act mentioned in the above proclamation of the mayor, was apprehended on Saturday evening, and is now in Bridewell. On that evening, a little before the rising of the moon, a Mr. Menzies was accosted in Greenwich street, opposite the Bear-market, by a stout man, who enquired if he was not an Irishman? Being answered in the affirmative, he further enquired if he was not a captain of a vessel? Receiving the same answer, he told Mr. M. that he wished to get off, and would make him his confidant if he would befriend him in carrying his design into execution. He then drew from his bosom a dagger, and threw it into the street, saying, "With that dagger, the night before last, I killed a watchman and stabbed another, and I want to get out of the country." Mr. M. thereupon took him to Mrs. Sutton's tavern in South-street, where he was amused until some watchmen were sent for, who seized him in the bar room, and conveyed him to the police-office. On examination, a lath hatchet was found in his bosom, which he said he used to split wood with.

CHATEAUBRIAND IN PHILADELPHIA 1791. COMPOSES A HYMN FOR THE COLORED CATHOLICS.

In 1791 there came to Philadelphia, Francois Rene de Chateaubriand. He was a distinguished writer and a man of force of character, of genius and renown. He is best known by his great work published in 1802. "THE GENIUS OF CHRISTIANITY." It was written when, in obedience to his mother's injunction, he turned from his infidel tendencies to the great truths of Christianity, and by so doing turned the demoralizing and faith-destroying influences of the French Revolutionists to the cause of God and Religion. He was born at St. Malo, September 14th, 1768. He died at Paris after an eventful career on July 4, 1848. In 1791 he came to America, intending to seek the northwest passage. He arrived at Baltimore, but soon came to Philadelphia to call upon Washington, to whom he bore a letter of introduction from Col. Armand de Rourerie, late of the Revolutionary Army. He dined with Washington, who remarked that the object of his journey was a very difficult one. "Not so difficult as to found a Nation as you have done," replied Chateaubriand.

In his *Autobiography* he says that at Philadelphia he gave up his North West voyage project . . . while awaiting what the future would bring forth promised to Poetry what had been lost to Science. "If I did not meet in America what I sought there I met at least a new muse."

At this time there were many slaves in Philadelphia, not a few of whom were Catholics. Chateaubriand was an Abolitionist, and took much interest in the colored people. There was a separate service for them at Old St. Joseph's—called "Evening Hymn"—even before the influx of colored refugees from San Domingo. He wrote his hymn in French, it was sung in French, and many years later translated into English. Mrs. Dr. Lippe or one of the Misses Belle may have been the translator, [Fr. Jordan.] It may be found on page 49 of Cunningham's Collection of Hymns [Cunningham & Sons, 825 Arch street, Philadelphia]. It is this:

HAIL HAPPY QUEEN.

Hail, happy Queen, whom heaven's choice
Has made the source of all our joys;
Since He by whom we move and live,
From thee would life and food receive.

He whom the sun and moon obey,
To whom all creatures homage pay,
The mighty Ruler of the skies,
In thee, concealed, an infant lies.

O gracious mother of mankind.
What Eve has lost in thee we find;
The way to heaven is now, by thee,
To mourning sinners opened free.

This hymn to the Blessed Virgin is still sung to the original air at Old St. Joseph's.

Chateaubriand was delighted with his treatment in Philadelphia. While here he lived on Third St. below Arch. He went to New York, Albany and Boston and among the Indians. In a log cabin he found, in 1793, a paper telling of the troubles in France and the flight of Louis XVI. He returned to France, was wounded in battle, went to London, where he lived in poverty. In 1802 he published "THE GENUIS OF CHRISTIANITY." After a checkered career he died in 1848. On his death bed he "cut out of his works every page which his conscience rejected," and made a retraction of "every passage in my writings opposed to Faith, to good morals or to sound principles in general."

RESTORATION TO HEALTH OF AN INDIAN BOY AFTER BAPTISM, 1675-6.

From the *Virginia Historical Register*, Vol. III, p. 66, [1850,]

In an Account of "The Beginning, Progress and Conclusion of Bacon's Rebellion in Virginia," 1675-6, it is related that Capt. Brent commanding the troop of horse captured an Indian king as "the murder of Robt. Hen" who "slipt loos, whom Brent shot dead with his pistoll" and "brought away the king's son of about 8 years old."

This unhappy scene ended; Coll. Mason took the king of the Doegs son home with him, who lay ten days in bed, as one dead, eyes and mouth shutt, no breath discerned, but his body continuing warm they believed him yet alive; th' aforenamed Capt. Brent, a Papist, coming thither on a visit, and seeing his little prisoner thus languishing said, "perhaps he is pawe wawd i. e. bewitched, and that he had heard baptism was an effectuall remedy against witchcraft, wherefore advised to baptise him Coll. Mason answered, no minister could be had in many miles; Brent replied yo'r clerk, Mr. Dobson, may do that office, which was done by the church of England liturgy; Coll. Mason with Capt. Brent God fathers and Mrs. Mason God mother my overseer Mr. Pimet being present from whom I first heard it, and which all th' other persons, afterwards, affirm'd to me; the ffour men returned to drinking punch, but Mrs. Mason staying and looking on the child, it open'd its eyes and breath'd whereat she ran for a cordial, which he took from a spoon, gasping for more and so, by degrees, recovered, tho' before his baptism, they had often tried the same means but could not by no endeavours wrench open his teeth."

This was taken for a convincing proof against infidelity.

QUAKERS TWICE SAVE ST. JOSEPH'S CHAPEL PHILADELPHIA FROM DESTRUCTION.

In the War between England and Spain in 1740-2, the Colonies co-operated with England by supplying men and vessels against the Spainiards.

Just as we had an exhibit of anti Catholic spirit during the late war with Spain so the same bigoted temper was displayed in Philadelphia more than 150 years ago.

In Warville's *Travels*, page 413, it is related: "The Quakers are friendly with all. They have ever lived in particular harmony with the Catholics of Pennsylvania and Maryland. James Pemberton told me that in the War of 1740, he knew a mob of fanatical Presbyterians with axes in their hands going to destroy a Catholic chapel. Ten or twelve Quakers stopped them, exhorted them and they dispersed without affecting their design."

In the Diary of Dan'l Fisher, published in the *Pennsylvania Magazine of History and Biography*, Oct. 1893, under date of Friday July 18th, 1755, reports the news of the defeat of Braddock and adds:

"The mob here upon this occasion were very unruly, assembling in too great numbers, with an intention of demolishing the Mass House belonging to the Roman Catholics. Wherein they were underhand excited and encouraged by some Peo le of Higher Rank. But the peaceful Quakers insisting that the Catholics as well as Christians of other denominations were settled upon the faith of the Constitution or William Penn's Charter and that the Government were bound to protect them so long, at least, as they remained inoffensive and paid dutiful regard to the Establishment; the Magistrates met and with difficulty prevailed with the mob to desist."

Items of Catholic Interest in Provincial Philadelphia.

Runaway Servants.

The Irish and German Catholics who were of great immigration were nearly all Redemptioners or bonded men and women held for a term of years, say from four to seven, by those who agreed to pay the importers the charge for passage money for which they were held for service.

These bonded "servants" did not always remain with those to whose service they were bound. Such runaways were generally advertised and described in Bradford's *American Weekly Mercury*.

Some who were doubtless of St. Joseph's first congregation sought the recovery or their runaway servants: George Shad or as his name appears two years later—Sheed, perhaps the ancestor of the Catholic family of the *Schadds*, advertised in *Mercury* of 1729, for the recovery of John Granger "a short fellow hard favoured, long vissage, a scar under his chin like the Evil, waddles in his gate(?) and had a felt hat, light wig, an ozenburg jacket and breeches, white Garlick shirtt, roun'd toe'd shoes and no stockings." In 1731, he sought Stephen Rose another Irishman somewhat similarly clothed.

Thomas Barton a "coach and chaize maker in Third St., next to Widow Priest's house" sought another runaway, while Farmer Yerbury advertised for Thady Teenan "an Irishman six feet high, age 36, dark wig, good felt hat, brown cloth coat and jacket and brown cloth briches and stockings." He was worth £3 reward.

Very many similar advertisements might be cited to evoke surprise at the laws and customs which upheld this institution of Colonial days.

There were, no doubt, a few Catholics, both Irish and German, resident of the City who were householders or not bound to service. These, and the number of "Irish Papists" who, as early as April, 1728, had been mentioned in the Assembly as an evil to be restricted must surely have awakened the special attention of Father Greaton who had been visiting our city since 1720.

Gov. Gordon in March, 1732, reported to the Board of Trade, London, "the population of Pennsylvania had increased one half during the last ten years, so that the white inhabitants were now supposed to be 45,000 and the blacks 4,000; the annual value of their industry sent out 10,200 tons of shipping, which were navigated by 1,200 men, amounted to £80,000. Chalmer's *Annals*, Vol. II.

PHILADELPHIA "THE MANSION OF FREEDOM."

At this time the population of Philadelphia may have been not over 8,000. Governor Thomas in 1742, in a letter to the Board of Trade at London, spoke of Philadelphia as the city of "1700 houses and 10,000 inhabitants," while an enumeration made in 1749 showed 2076 dwellings.

But of the 8,000 the only "people" likely to "oppose" a Popish chapel because it was "in so public a place" or for any other reason must be limited to the Presbyterians and the Episcopalians. With the Quakers friendly relations always existed nos only in Pennsylvania, but in Maryland, where both were subject to Intolerance. Complaint was made in the first report of the *Society for Propagating the Gospel* that "Popish priests and Quakers equally obstructed good progress." Catholics found Philadelphia to be as Bancroft [111—381,] declared, "the city of refuge, the mansion of freedom, the home of humanity."

"Oppressed Nations here for safety throng
From lawless rage and vindictive wrong,
Not gained by blood, nor took by conquering bands,
Healthy and prosperous Philadelphia stands
Designed for empire, fittest to command
Built in the centre of a fruitful land,
Thou great asylum, safe from Lawless foe
Where Liberty in full perfection flows:
As long as winds may blow or oceans rowl
Such may'st thou stand and trade from pole to pole."

—*Mercury*, Feb. 19th, 1739-40.